PAPER NAME

Jurnal Internasional_Tongkonan Mario A s A Tongkonan.pdf

WORD COUNT

3929 Words

CHARACTER COUNT

20507 Characters

PAGE COUNT

9 Pages

FILE SIZE

575.7KB

SUBMISSION DATE

Dec 29, 2022 2:22 PM GMT+8

REPORT DATE

Dec 29, 2022 2:22 PM GMT+8

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The Seybold Report
ISSN 1533-9211
DOI 10.5281/zenodo.7088867

TONGKONAN MARIO AS A TONGKONAN REPRESENTATION IN THE SAO MARIO TRADITIONAL HOUSE AREA, SOPPENG REGENCY

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Abstract:

This study aims to determine the completeness of the Tongkonan Mario built in the area of the Sao Mario traditional house, Soppeng Regency, as a conservation area for the four ethnic traditional houses in South Sulawesi, which were built far from their habitat in Tana Toraja Regency, and to determine whether the built environment is the completeness of Tongkonan in Tana Toraja also applied in Tongkonan Mario. The variable of this research is the Tongkonan built environment in general, with sub-variables: 1) Luba'ba, 2) Alang, 3) Uma/Pa'lak', 4) Bubun, 5) Kombong, 6) Rante, and 7) Liang. Data collection techniques are observation and interviews with Tongkonan owners. The data analysis technique is qualitative with the following steps: 1) Data collection, 2) Data presentation or display, 3) Data reduction, and 4) Conclusion. The results showed that the built environment variables with the appropriate sub-variables were Luba'ba, Alang, Uma/Pa'lak, and Coop. The ones that do not fit are Bubun, Rante, and Liang. It can be concluded that the Tongkonan Mario in Batu-Soppeng does not have all the elements of completeness of Tongkonan like Tongkonan in general in Toraja. The components still lacking are a well or a hut, a place for the Rambu Soloq or Rante ceremony, and a burial place or stone grave (Liang Pa').

Keywords: Tongkonan, Mario, Built Environment

1. Introduction

Batu-Batu is a city located in Manorang Salo Village, Mario Riawa District, Soppeng Regency, and South Sulawesi, Indonesia. This place is the hometown of the ancestors of the kings of Soppeng. Stones in historical periods are known by various names: Marioriawa Attangsalo, Tanete Marioriawa, and finally, The Rocks. One of the attractions in this place is the Sao Mario traditional house as a cultural tourist area in Awakaluku, Manorang Salo Village, which is 32 km far from the capital city of Watangsoppeng.

Batu-Batu Soppeng Cultural Tourism Object is an area that has traditional houses from four ethnic groups in South Sulawesi: Makassar, Bugis, Mandar, and Toraja. In addition, there are also traditional houses from the Minangkabau and Batak tribes. Tongkonan Mario is one of the traditional houses in this place, while Tongkonan is the name for the traditional house of the

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ISSN 1533-9211
DOI 10.5281/zenodo.7088867

Toraja tribe. Tongkonan is one of the traditional architectures that later became a local wisdom product. Tongkonan is the traditional house of the Toraja tribe, a place of residence, customary power, and the development of the socio-cultural life of the Toraja people. Tongkonan cannot be owned by individuals but communally and passed down from generation to generation by the family or clan of the Toraja tribe [1]. The design and manufacture of Tongkonan Mario in Batu-Batu are done by Toraja artisans who are experts in house-making in Toraja customs. The shape and meaning of Tongkonan Mario are made to resemble the traditional Toraja house in Toraja. Tongkonan Mario in the Batu-Batu cultural tourism area can be seen in Figure 1.

Figure 1: Tongkonan Mario

Source: Research Results

2. Research Objectives

Tongkonan architecture has been written and studied by many scientists from within and outside the country. However, it is still limited to anthropological and architectural views as the work of the ancestors of the Toraja people, which are unique and have special characteristics. There have not been many reviews from the built environment point of view, so researchers focus on this issue.

This study aims to compare the Tongkonan Mario in Batu-Batu Soppeng with the Tongkonan in Toraja and examine whether the Tongkonan Mario is equipped with a built environment like the general Tongkonan in Tana Toraja and North Toraja Regency.

3. Literature Review

Tongkonan is a traditional Toraja house with a specific function or institution meaningful for the Toraja people [2]. Tongkonan is the traditional house of the Toraja people, a place to live, customary power, and the development of the socio-cultural life of the Toraja people [3].

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ISSN 1533-9211
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Furthermore, Tongkonan, besides functioning as a residence, also functions as a center of government, customary power, and the development of the socio-cultural life of the Toraja people. Tongkonan cannot be owned by individuals but has been owned for generations by Toraja tribal families [4].

The Toraja people divide Tongkonan into three parts: the front, middle, and back rooms. The front room stores heirlooms passed down from generation to generation and are usually made of gold, silver, or bronze. In addition, this room is also used to store family treasures who live in Tongkonan. The living room is used for cooking and eating. The backroom is used as a bedroom.

The primary function of the Tongkonan is as a gathering place for kings and nobles. When illustrated, the Tongkonan in the past had almost the same function as a hall today [5]. Tongkonan has several functions: a cultural center, a place to live, and a place to foster family relationships. It is not just a place to sit together but broader because it covers all aspects of Toraja people's lives. If it is associated with ceremonies, it is related to their belief system called Aluk Todolo. Aluk Todolo is the belief system of the Toraja people, which is passed down from generation to generation from their ancestors and is understood as a rule laden with religious matters, which functions to regulate the life of a person or group of people. The ceremony of Aluk Todolo is divided into two parts: Rambu Tukaq, which relates to joy, and Rambu Soloq, which relates to mourning ceremonies, including funerals held in Tongkonan [6].

The built environment is a designation/term for the condition of an area where people live by building a residence in a building and its complementary infrastructure [7]. Furthermore, the built environment manifests physically in a plot of house footprints or a collection of house footprints in rural areas and urban areas, which spatially can be in open space and built-up area/building coverage [7].

The term built environment refers to the human-made surroundings that provide the setting for human activity, ranging in scale from buildings and parks or green spaces to neighborhoods and cities that can often include their supporting infrastructures, such as water supply or energy networks. The built environment is a material, spatial, and cultural product of human labor that combines physical elements and energy in forms for living, working, and playing [8].

The Tongkonan concept as the center of customary rulers and kinship ties consists of several supporting parts known as the Tongkonan built environment: the rice barn (Alang), the Rambu Soloq ceremony called Rante, the stone grave or Liang Pa', the fostered forest called Kombong which consists of bamboo, wood, and palm trees as materials when Tongkonan was renovated, gardens or Pa'lak, rice fields or Uma as a source of life, the yard of the house called Luba'ba which is the space or yard between Tongkonan and Alang, and wells or huts as a source of water [9].

Based on previous opinions, it can be concluded that the Tongkonan built environment consists of the following. Luba'ba or Pangrampak is the space or yard between Tongkonan's house and Alang, which has a vital role during Rambu Tukaq ceremony (thanksgiving) and the Rambu

ISSN 1533-9211

DOI 10.5281/zenodo.7088867

Soloq or funeral ceremony. Alang or rice granary is a place to store rice erected opposite Tongkonan. Apart from being a rice barn, the lower floor (Sali Alang) has a vital role during the ceremony and is usually occupied by honorable people, including the traditional leader who sits in the middle of the Alang. Uma and Pa'lak are rice fields and gardens, which are also important built environments as a source of life for Tongkonan residents. Bubun or wells to take water. Kombong is a fostered forest planted with bamboo and various types of first-class local woods as a source of the material if parts of the Tongkonan and Alang need to be replaced. Bamboo is helpful for solid materials (temporary houses), especially at Rambu Soloq events. Rante is a special place for the Rambu Soloq ceremony as a place to cut animals. In the Rante, there is a Simbuang Batu where the buffalo will be tethered to be butchered. There is also Lakkean, a high hut where the corpse is buried after the Ma'palao event or moved from the funeral home to the final ceremony. There is also a Bala'kayan or a special hut made as a place to distribute sacrificial meat to all parties who are entitled to a share of meat in the Rambu Soloq ceremony, so Rante is one of the fostered environments that is very important for the Toraja people. Liang or graves, especially Liangpa' (sculpted stone graves), are usually also given the term Tondok Tangmerambu (smokeless village), a place to store Toraja corpses, especially corpses that have been stored or preserved for a long time before the ceremony.

4. Research Method

This research is qualitative type. Data was collected using observation, interviews, and documentation. The variable of this research is the built environment of Tongkonan, with sub-variables: Luba'ba, Alang, Kombong, Uma/Pa'lak, Bubun, Rante, and Liang (grave).

The research target is Tongkonan Mario, located in the Sao Mario Batu-Batu cultural tourism area, Manorang Salo Village, Mario Riawa District, Soppeng Regency, South Sulawesi. The types of data collected in this study are primary and secondary data. Primary data was obtained through observation and in-depth interviews with the owner of Tongkonan Mario. In comparison, secondary data comes from literature studies and other written documents.

In detail, several steps were taken in this research: 1) making an inventory of the entire Tongkonan building and its surroundings, 2) identifying the function of each component related to the Tongkonan built environment, and 3) analyzing whether additional components are needed to meet the criteria for the traditional Toraja house and the actual Tongkonan built environment.

The qualitative data analysis technique refers to Sugiyono [10], with the following steps: 1) Collecting data and information about the built environment of Tongkonan Mario, 2) Presenting and reviewing data, 3) Reducing data that is not under the literature available, and 4) Conclude and explain the results of the study.

5. Results and Discussion

Based on field observations, the results of research conducted on Tongkonan Mario in the tourist area of the Sao Mario traditional house Batu-Batu Soppeng obtained the built

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environment as follows: 1) Luba'ba or Pangrampak, which is located in front of Tongkonan Mario and Alang. 2) Alang, also found in Tongkonan Mario. 3) Uma and Pa'lak, or rice fields and gardens, exist as a source of life for the people around Tongkonan Mario, considering that Tongkonan Mario does not function as a residence but only as cultural preservation and tourist attraction. 4) Bubun or particular well, apparently in Tongkonan Mario does not exist because their water source uses tap water so that the ridge or well as one of the Tongkonan built environment does not exist. 5) Kombong, or fostered forest, exists even though the plants' types differ from Toraja's. 6) Rante is not found in Tongkonan Mario. 7) Liang, especially Liangpa' or carved stone graves, are not found in Tongonan Mario.

This study found that some components of the built environment still do not yet exist. There are also several existing components, but they are different from the original ones in Tana Toraja and North Toraja Regencies.

Regarding the general function of the Tongkonan, it also functions as a place for traditional rulers, fostering kinship and social relations, and so on. As explained by Lullulangi [11], Tongkonan is given the function of custom and government in the scope of regulating the family structure and a limited area that has a substance-related harmonious substance, which means a place of deliberation, listening to orders, or a place to resolve adat issues that occur in the community. Tongkonan Mario only functions as a place for cultural preservation that represents the Toraja ethnicity in the area of the Sao Mario traditional house and also as a tourist attraction in this area, in the sense that it does not function as a residence and functions as a traditional Tongkonan in Tana Toraja.

The results of this study are also in line with the results of research conducted by Lullulangi [9] that the Tongkonan concept must be equipped with several components such as Luba'ba, Alang, Uma and Pa'lak, Kombong, Rante, and burrows as a built environment that supports the Tongkonan function as a center for Toraja community activities, especially activities related to conservation of culture both in the past and in the present.

At the Rambu Soloq ceremony, after someone passes away, especially from the nobility, the remains are preserved using traditional ingredients and stored in Tongkonan for even years. When the ceremony was held, the front yard or Pangrampak, also known as luba'ba became a crucial place before Ma'palao (carrying the corpse to Rante) and placed on the Lakkean for several days. This area is used for the Rambu Soloq and the Rambu Tukaq or thanksgiving ceremony. For example, during a housewarming ceremony called Mangrara Banua, this area is usually full of pigs to be butchered. Likewise, at weddings, this area is also a place to carry out weddings for Tongkonan residents. In Tongkonan Mario, there is also a Luba'ba, but its function is different from the original one in Toraja because this place has never held a traditional ceremony like in Toraja.

In front of the Tongkonan stands a reed facing south, facing the Tongkonan (opposite), and the space between the Alang and the Tongkonan is called Luba'ba. The function of the Alang as the built environment is as a place to store rice, and the lower floor, called Salialang, has a crucial function as a seat for important people, especially traditional rulers, during traditional

ISSN 1533-9211

DOI 10.5281/zenodo.7088867

ceremonies, both mourning and thanksgiving ceremonies. In Tongkonan Mario, it is also equipped with Alang, although it only functions as a representation of the built environment of Tongkonan Mario itself.

Rice field (Uma) is one of the components of the Tongkonan built environment whose function is substantial as a source of the family economy. The staple food of the Toraja people is rice, so the cultivation of rice plants is essential so that the people who support this culture become prosperous. The wider the Tongkonan's rice fields, the higher the degree of the Tongkonan owner. Rice fields in Tongkonan Mario's fostered environment have the same function as rice fields in Toraja to plant rice. In addition to rice fields, Pa'lak or gardens are also essential components of the built environment to support the community's economy. Both Pa'lak in Toraja and Soppeng have the same function.

Figure 2: Rice field (Uma)

Source: Research Results

A well (Bubun) is a place to take water to meet all the necessities of life. This well can be a spring, and it can also be flowing water flowing from a high place using connected bamboos to the desired place. One well can be used by several families living around Tongkonan who are still families who have kinship relations. Wells are used for household needs such as food, drink, washing, bathing, and watering plants during the dry season. The well at certain hours becomes crowded when the mothers come to wash and bathe, so the well can also be a place to talk or chat. In Tongkonan Mario, there is no visible well because the water source uses a piped system, but as a representative of Tongkonan, it is better to have a well-equipped built environment.

The fostered forest (Kombong) is an inseparable part of the built environment of the Toraja traditional house. The target forest is maintained and planted with various types of wood, bamboo, and palm trees, which are very useful for building materials if there are building materials from traditional houses or barns that are rotten and need to be replaced. The built forest that has been maintained for generations by the Tongkonan owner's family must be

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ISSN 1533-9211
DOI 10.5281/zenodo.7088867

preserved. The main concept of this built forest system is a reserve of Tongkonan building materials, barns, materials needed for traditional ceremonies, and craft materials to support the life of the Tongkonan owners. For example, bamboo is needed for drinking tools, cooking meat, or making huts in traditional ceremonies. The fostered forest also plays a crucial role in supporting the craft business of Tongkonan owners, such as bamboo used as woven crafts, palm fiber from palm trees used as palm fiber broom crafts, and water sap from palm fruit can be drunk and made into palm sugar. Besides functioning as a structural material reserve, Kombong also functions ecologically as a rainwater barrier so that it does not quickly flow to lower places but is held back by trees and can seep into the ground as water reserves.

If we look at the built forest in Tongkonan, Mario, the types of plants planted are not per what is needed to support the Tongkonan built environment. It is necessary to replace the types of plants planted in the Tongkonan Mario fostered forest to suit the Tongkonan built environment in Toraja. Regarding climate, the temperature difference in Soppeng and Toraja is not much different even though the topography is different because Toraja is a mountain and part of a plateau while Batu-Batu Soppeng is a lowland area but far enough from the coast, so the climate is also cool.

Figure 3: The Built Forest around Tongkonan Mario

Source: Research Results

The component still lacking in Tongkonan Mario based on the criteria of the actual Tongkonan built environment is Rante, a place for the Rambu Soloq or funeral ceremonies. This component is equipped with Simbuang or megalithic stones carved into menhirs and stands in the middle of the Rante to tie buffalo during the ceremony. There is also a Lakkean or a high stage with a roof to put the corpse before the funeral. In Rante, there is also a high platform with a roof, but its shape does not resemble the Tongkonan called Bala'kayan to divide meat. When the leader in charge of dividing the meat goes up and shouts the name of each person or group entitled to get meat at the Rambu Soloq ceremony.

Before the buffalos were butchered at Rante, they first pitted against each other. This event is usually very crowded. Many people watched, and some even bet on which buffalo would win.

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ISSN 1533-9211
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At the funeral ceremony, dozens of various buffalo are butchered according to the social level of the person who passed away. The next day, the butcher of a buffalo called Ma'tinggorrok Tedong is usually followed by a funeral procession, which delivers the body to be buried in a stone grave.

In Tongkonan Mario, there is no Rante as a built environment. Although this is understandable because they never hold a traditional party, as a representation of the Tongkonan, it should also be equipped with Rante and all its equipment, such as Simbuang Batu, Lakkean, and Bala'kayan so that Tongkonan Mario looks like the original in Toraja.

As the last part of the built environment, each Tongkonan has a carved stone grave as a family grave. Carved stone graves usually hold up to tens of bodies. Therefore, although the door to the tomb looks small, the inside is wide enough to accommodate dozens of bodies. Stone graves are also part of the Tongkonan built environment because every family has a stone grave. The grave is used to bury the bodies that have been preserved.

In Tongkonan Mario, there are no stone graves (liangpa'). Therefore, if the Tongkonan Mario is considered a representative of the Tongkonan in Toraja to represent the preservation of Toraja culture in the Sao Mario traditional house area, all the built environment equipment, including the Liangpa', needs to be held.

The Tongkonan built environment covers a reasonably broad aspect based on the research and discussion. This aspect starts from the function of the house in Tongkonan when a person is still life to the supporting elements of the person's life process, both in managing life and in carrying out ceremonies related to joy and carrying out ceremonies related to mourning, all of which are carried out or centered in Tongkonan and supported by the built environment. The Tongkonan built environment is a forum for Toraja community activities that support all activities carried out in Tongkonan.

In order for Tongkonan Mario to have similarities with Tongkonan in Toraja, it is necessary to design a site plan to add components that are still lacking so that the cultural tourism area of the traditional house of Sao Mario in Batu-Batu Soppeng can be appropriately maintained following the actual Tongkonan built environment.

6. Conclusion

Mario's Tongkonan in Batu-Batu Soppeng does not have all the elements of the Tongkonan built environment like in Toraja because it only has traditional houses, barns, forests, gardens, rice fields, and yards. The components still lacking are wells or Bubun, a place for the Rambu Soloq or Rante ceremony, and a burial place or stone grave (Liangpa'). It is necessary to add elements of the built environment that are still lacking to preserve the meaning of the Toraja traditional house in Tongkonan Mario based on the criteria of the actual Tongkonan built environment.

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ISSN 1533-9211
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